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THE 125th ANNIVERSARY OF
THE FIRST PRESBYTERIAN CHURCH
At Boonton, New Jersey
1832-1957

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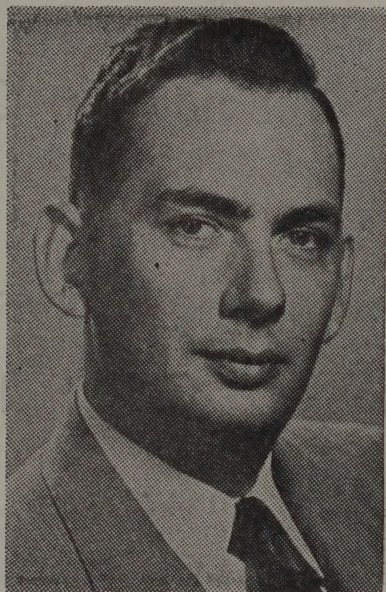
HISTORY
of
The First Presbyterian Church
at
Boonton, New Jersey
On The Occasion Of Their
125th Anniversary

BY MARJORIE V. MEYER

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July 1, 1957

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REV. ROBERT A. REIGHART

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I. FOUNDERS

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JOSEPH NOCK

PHILIP WOOTEN

ELIZA WOODHULL

ADELINE WOODHULL

MARY PIERSON

MARGARET BRATT

ANN OAKES

MARY WILLIAMS

ROBERT P. WILLIAMS

EDWARD NOCK

ANNA WOOTEN

MARY FLEMING

II. HISTORY

of the

FIRST PRESBYTERIAN CHURCH

AT BOONTON, NEW JERSEY

At this time of the One Hundred Twenty-Fifth Anniversary of our church, we can think of no more fitting way to present its early history than to use as Part I excerpts* from the sermon preached by the Reverend George Law Richmond, D.D., on the occasion of the Seventy-Fifth Anniversary of its organization.

PART I.

The church bell tolls the swiftly passing years,
And summons us to prayer and quiet thought;
We leave our tasks, our pleasures and our tears
And climb the hill where men of God have wrought.

We traverse once again the sacred road
Made holy by the steps of godly men;
We follow them into the house of God
With reverent mien, and worship there with them.

Upon this hilltop where with faith and zeal
They reared to God their holy house of praise
We join with them; beside them humbly kneel
And with one voice our sacred anthems raise.

* * * * *

God grant that hand which led our fathers true
Will guide our steps while pressing up the hill;
With strength and courage, grace and zeal endue,
With faith and love and hope our bosoms fill.

Then grant that we with them at last may meet
With high rejoicings in the heavenly home,
The climbing done; the journey all complete,
The temple entered, and the victory won.

No sooner had the New Jersey Iron Company begun the operations in the hollow yonder, and the forty little houses (some of

*The complete sermon may be found in the files of our church.

which you can see on Plane Street today) were filled with iron workers, brought from England, than they set about organizing a church and building a house of worship.

The Iron Company began work in Boonton in the fall of 1831, and that was the beginning of the town; and in the same year a Sunday School was organized.

The church was organized July 1, 1832 . . . One thing impresses us as strange, in that this village of three hundred artisans, all from England (for there were not more than a dozen native Americans in the town then), these Englishmen, instead of founding a church of the Episcopalian or Church of England order, unanimously elected the Presbyterian form as more in harmony with their new condition of freedom and self-government . . . Possibly the surrounding churches may have had some influence in their choice, for almost all of these were Presbyterian and had been in existence for a hundred years at the time that Boonton was founded. It was manifestly foreordained that the church at Boonton Falls was to be Presbyterian, and these Englishmen just submitted to the divine decree and had to be good Presbyterians as soon as they settled down among the forests and hills of New Jersey. And that staunch Presbyterians they made, and how beneficial the change was for them can easily be seen in the after history of the church.

The church at first met in the school house and in private homes, but services were also held beneath the great oak trees which then covered this hill.

But the winter was coming; they needed a church building and there was no delay about getting to work. On December 10th, 1832, at a parish meeting, they adopted the confession of faith and form of government of the Presbyterian church, decided that they should be known as the First Presbyterian Church of Boonton, and elected five trustees to superintend the completion of the church building. The record seems to indicate that they got into the church, which cost two thousand dollars, in the following spring; i.e., 1833.

The New Jersey Iron Company was in sympathy with the church and assisted them by the gift of land and possibly pecuniary help. The officials in the company were evidently men of strong Christian character, and in every way possible ministered to the religious life of the village.

For about a year after the completion of the church building (our present chapel*), the church was ministered to by members of the Presbytery of Newark, while the Reverend John Ford, of Parsippany, was a wise counsellor and guide to the little church.

On July 19th, 1834, the Reverend Joseph Vance was called as pastor on a salary of four hundred dollars per year, the church receiving one hundred dollars annually from the American Home Missionary Society of New York.

For three years all went well. The church prospered; members were added every year.

In 1836 the first manse was built, the contract for the carpenter work being awarded to William Gladson and the mason work to Albert Esten. That manse stood on the corner of Brook and Cedar Streets, and in it Mr. Vance lived while pastor of the church.** Afterward the house was moved from the lot and now stands farther up the hill on Cedar Street.***

But 1837 was a panic year. Banks and individuals all over the country failed. Even the United States government became bankrupt. Mills and factories shut down, all buying and selling stopped, and thousands of workmen were thrown out of employment. Property of every sort was offered for sale at ridiculously low prices, but there were no buyers. There were bread riots in New York.

Our records show that the church felt the general stringency. Pew rents were hard to get. The minister began to be in straits. The people did their best, but on October 4th, 1838, they had to part with their pastor, though with resolutions of confidence and love. It was simply a matter of no money. And now for a year and a half, from October 4th, 1838, to March 7th, 1840, the church was without any pastor. A Mr. Johnston was called in May, 1839. A Mr. Van Houten was also voted for at the same parish meeting and received about a third of the votes cast, but this was a time when feeling on the slave question ran high, and the voters for Mr. Van Houten were ardent Abolitionists. When Mr. Johnston was declared elected as pastor, several of these earnest men withdrew and formed a Congregational church, called it the New Church and worshipped for some years in the building on Main Street, owned by Dr. Ryerson. Mr. Van Houten was their pastor.

*Now Fellowship Hall.

**Where Mr. Bednar's store now stands.

***Mrs. Lewis and Mrs. Emerick now occupy the house.

Mr. Johnston was never installed and only preached for a month or so. The little church was in sore straits; the parsonage on Brook Street was sold to Daniel C. Norris. A move was made to unite with the Dutch Reformed church at Montville, one pastor serving both churches, but it came to nothing—the churches couldn't agree. These were evidently hard times for the struggling church, but they came out of it all successfully.

In January, 1840, the trustees reported that they had four hundred and fifty dollars subscribed for the support of a pastor, and a week later, February 1st, there was a parish meeting with their steadfast friend, John Ford, as moderator, and a unanimous call was given to the Reverend Cornelius Conkling, a young man from old Rutgers Street Church, New York.

They bought a new manse, the house which is now occupied by Mrs. Scribner on Church Street. The house faced on the old Church Street, which then ran between the new manse and the back of the Holmes house. This house remained as the church manse during all the pastorate of Mr. Conkling and Mr. Megie until the early sixties, when it was sold.*

The pastorate of Mr. Conkling of three years and a half was marked by great spiritual progress, seventy-two persons being added to the membership of the church.** In November, 1843, Mr. Conkling resigned and for six months the church was without a minister.

During these first twelve years the church was severely tried in many ways. Her faith was challenged, her love and devotion tested, but she came out of it with a strengthened character and prepared to enter upon a period of steady progress.

The next twenty-eight years, from 1844 to 1872, embraced the pastorate of the Reverend Daniel E. Megie. He was called by a unanimous vote on April 21st, 1844, and for more than a quarter of a century he guided the spiritual affairs of the church and exerted a powerful influence on the morals of the village. It was a period of great progress. The nation was stretching out westward and soon embraced Texas, Oregon and California.

Webster, Clay and Calhoun were engaged in their immortal debates in the halls of Congress. A caravan of fortune seekers

*This is the house now numbered 121-123 Church Street.

**Among these persons we note Elder Enoch Hammond, who was then a boy about fifteen years of age. He was Assistant Superintendent of the Sunday School, and during his life filled every office in the church but the pastor's. He was a member of the church for 63 years and was connected with the Sunday School for 75 years.

were eagerly pressing over desert and mountain to the El Dorado of California. Railways were beginning to stretch out their iron fingers in every direction. Coal was heating and gas was lighting our homes. Earnest men were thinking and talking and writing and working for the removal of the curse of slavery, and, finally, about the middle of Mr. Megie's pastorate, came the sad Civil War, which wiped out the black disgrace and covered the sin with a river of atoning blood. All of this and the great industrial expansion that followed close on the heels of the war occurred during this period. Mr. Megie came to a little village of some five or six hundred people. He saw it grow to be five times as large. When he came, his was the only church. There were five churches when he closed his work. But during his pastorate Boonton retained its village character. We think ourselves isolated now. Then the villagers were almost as completely marooned as Robinson Crusoe on his desert island. The nearest railroad was at Morristown and later at Denville, and it was a big work to go to New York and get back again the same day. This isolation made for a close fellowship among the villagers, and the church was the centre of their social as well as their religious life. The annual donation party was an event in the church year. The church was everything to them, and their loyalty to it was first of all. No sacrifice was deemed too great for the church. It was a time of vigilant oversight of the church members as the records show. Looseness of conduct or belief met with quick and stern reproof. One man was suspended for selling strong beer and another for denying the doctrine of the Trinity, and if a church member didn't come to church every Sunday, out he went. Cottage prayer meetings gave opportunity for the exercise of fervent Christianity and loving zeal and the church prospered in all ways.

Mrs. Eliza Scott built the house in which Mr. William Green now lives and gave its use to the church for a lecture room in 1847*.

In 1852, the pastor's salary was raised to five hundred dollars.

In 1855, a chorister. Mr. George Bancroft, was engaged at a salary of one hundred dollars per year.

In 1859 this church was built at a cost of seven thousand five hundred dollars, and a few years later wings were added on either side.

The church was prospering financially and growing in the grace of giving. She became a missionary church. There was also growth in spiritual lines. At four distinct times there were re-

*This building is now the house designated as 127 Church Street.

vivals, when the church was deeply moved. Thirty members had been received in the year 1854. 1858 was the time of the great revival, forty-two members being added to the church at Boonton at that time. Forty-two were again added in 1867, and three years later, in 1870, forty-eight more joined the church.

Mr. Megie was nearing the end of his work as pastor, and God gave him these souls as seals of his faithful ministry.

The period 1872 to 1894 covers the pastorate of the Reverend Thomas Carter. It was a different Boonton in many respects from that to which Mr. Megie came twenty-eight years before. People could get out now. The railroad was open to New York, the village had grown into a town, and its whole manner of life had changed. There were more people, more houses, more churches. Mr. Lyon boastingly says in his history that there were in 1872 three thousand five hundred people, five churches and ten beer saloons. The nation had grown by leaps and bounds. Government—business—everything was conducted on a large scale and the church was moving in the same way. The union of the Old and New School Branches of the Presbyterian Church gave a new impetus to all church enterprises. The Missionary Boards—both Home and Foreign—had enlarged their scope, and the church realized that the whole world was their field. The church in Boonton entered upon a new life when Mr. Carter became its pastor. Mr. Megie lived for eight years after his coming, and a loving harmony marked the friendship between the elder and the younger man. There was no interval between the two pastorates. In fact the church had two pastors, for in their love for Mr. Megie it provided that, in addition to Mr. Carter's salary, it would pay Mr. Megie annually four hundred dollars while he remained among them.

For the next twenty-two years the history is one of unbroken progress. Mr. Carter entered upon his work with earnestness and zeal, and his godly walk and conversation met with God's blessing in all that he did. He was installed on January 3rd, 1873, having come to Boonton in the preceding month.

In 1874 the present manse* was built at a cost of seven thousand dollars.

In 1876 the Iron Works discontinued and a period of suffering ensued. Seven hundred men and boys were thrown out of employment and for five years everything in town was at a standstill. The church felt the blow, as many of her members were dependent

*This manse is now the church school.

on the mill for support, but the storm was weathered and in 1882 at the fiftieth anniversary of the church, she was able to report herself as in better condition than ever before.

In 1889 the old church was bought back again, an addition built in the rear and furnished as a Sunday School room at a total cost of six thousand seven hundred dollars; twenty-five hundred dollars was supplied by a loan, the balance of four thousand two hundred dollars contributed by the people of the church.

The benevolences of the church were largely increased, the people giving freely in their desire to follow their pastor's example. The church became very much interested in missionary enterprises and the annual total for missions averaged about seven or eight hundred dollars. It was at this time that the Women's Missionary Society was organized.

Mr. Carter had the joy of seeing three revival seasons in his ministry. The first was in 1876 when seventy-three persons united with the church. Three years later there were twenty-nine received into the church at one time. The year of 1887 was also a marked year in that forty-five united with the church.

The last revival was connected with the death of Mr. Carter. That sad event quickened the consciences of many who had long listened to and long resisted the tender pleadings of their pastor to give their hearts to God. His death was God's last appeal to them, and immediately after that event in 1894 thirty-eight persons gathered around the communion table for the first time. They were the fruits of his ministry, and in going into glory he had thrust into his arms this new sheaf of precious souls, to add to the many others which he had garnered for his Lord.

The Reverend William H. Wolverton was called by a unanimous vote on January 9th, 1895. That the church had been guided by the Holy Spirit in the selection of a new pastor was seen in the blessing which immediately followed his coming. In the first year of his pastorate twenty-four persons united with the church; in the second year, fifty-seven; in the third year, twenty-nine, and in the whole period of his ministry one hundred and forty-nine persons were added to the church, and the church prospered in every way. The interior of the edifice was beautified at a cost of some two thousand dollars, the beautiful window in memory of the two former pastors, Mr. Megie and Mr. Carter, having been added at this time. The debt upon the chapel was reduced to the extent of a thousand dollars, and the offerings to the missionary work of our church reached a high figure. Mr. Wolverton's pastorate was marked by earnestness, zeal and success,

and his only sorrow was that he could not bring to pass the high ideals which he had set before him, and lead the whole church up to the high levels on which he himself had lived. Impaired health at last compelled him to resign the pastorate on January 2nd, 1901; and the church, submitting to the manifest leading of God, have followed him in his retirement with prayers for grace sufficient for his need and for a restoration to health and strength and renewed service for his Master and Lord.*

On April 29th, after an interval of less than three months, you were pleased to give a unanimous call to your present pastor, and you have ministered to him in the same kind and generous spirit which has marked your history. Our church is prospering. One hundred and twenty have been received into the church in the past six years.

At the close of three-quarters of a century our condition is such as to give great satisfaction. As to equipment, we have almost all that we need. Our church building is attractive, convenient and homelike. Our chapel gives the same impression. The manse is comfortable and convenient and the Ladies' Societies are continually doing something to add to its cheer and beauty.

There is not a dollar of debt on the church property, which has been valued at twenty-three thousand dollars. The church has just received notice of the generous legacy of the late Elijah Hamma of two thousand dollars.

Every organization in the church for doing Christian work is in a prosperous condition. The Session is composed of good and devoted men. The trustees care for the church property in a most judicious manner.

We are led in our worship of praise by a choir who for many years have most gladly and at much sacrifice given their services to the church and served the Lord in this manner.

The women of the church are organized into three societies. Two—the Ladies' Aid Society and the Ladies' Art Society—are ever ready to help pastor or church in any way that may be needed, and have also rendered substantial financial aid in time of special expense.

The Woman's Home and Foreign Missionary Society is worthy of special mention for the earnest and enthusiastic interest they manifest in the progress of the Master's Kingdom.

*That these prayers were answered is apparent, as Mr. Wolverton outlived the two subsequent pastors and lived to be over ninety years of age.

PART II.

Dr. Richmond's pastorate was marked with spiritual progress and growth in the church membership. Dr. Richmond was a scholar, a gifted preacher and teacher. His prayer meetings were outstanding, with old and young faithfully attending. For many years it was the custom of Dr. Richmond to preach the first Sunday in the new year from a Year Text, which was printed on cards and given to the congregation. These Year Texts were memorized and became a part of the religious life, persisting in the memory of many. In the Sunday School, Dr. Richmond gave rewards to the children who committed special Psalms to memory each month. He also gave Bibles to children who learned the Westminster Catechism and books to those who passed an examination on the Sunday School lessons.

In 1902 a series of cottage prayer meetings were held and in 1906 evangelical work in the state aroused religious fervor which found expression in union meetings held in the churches of Boonton.

In 1907 at the 75th anniversary of our church Dr. Richmond preached the historical sermon, a large part of which is reprinted in this booklet.

In 1912 Dr. Richmond was sent to the General Assembly in California as a representative.

In 1914 a poll was taken among the congregation to see who was in favor of free pews, but the suggestion was defeated.

In 1908 Dr. Richmond was given a leave of absence of three months following a major operation, and in 1917 he resigned due to ill health and lived in retirement for several years.

In November, 1918, the congregation tendered the Reverend G. Leonard McCain a call, which was accepted, and he became our pastor.

The year of 1918 was the closing year of World War I, and its effects were shown in its reaction upon the hearts and minds of the people. The "New Era Movement," an outgoing evangelistic program, in which the church participated, did much to reestablish a sound basis for church work.

The New Era Movement was the forerunner of many innovations. The three existing women's organizations, the Ladies' Aid Society, the Ladies' Art Society and the Women's Missionary

Society, were merged into one organization called the Women's Guild. Another group of women, unable to meet in the afternoons, formed an evening group and were called first the Westminster Guild, and later the Margie Cochran Chapter, after our own Margie Jenkins Cochran. A group of 7th and 8th grade girls known as the Westminster Circle also held monthly meetings and carried on an active program. Through Mr. McCain's efforts all indebtedness was removed. A Daily Vacation Bible School was started, in which the four Protestant churches later cooperated. Partial support of both Home and Foreign Missionaries was undertaken, and, in fact, all types of giving reached high levels. The John Hill property adjoining the manse was acquired, and the choir was enlarged. In 1920 pews were made free, subscribers being expected to add the equivalent of their pew rent in their giving. Also the budget system of church finances for both benevolences and church support was established.

Among the many gifts made to the church during this time were the new bell given by Mrs. Thomas Capstick in memory of her husband, and a beautiful set of chimes and vox humana given by Miss Ada Simon.

In June of 1931, we were honored that our pastor was selected as a delegate to attend the International Association for Church Finance and Organization in Scotland.

About 1938 a new system of giving was adopted. Hitherto the church and its enterprises had been financed, not only through voluntary giving by means of the envelope system, but also through many money-raising activities. It was now decided to present the entire budget to the congregation, abolish the various plans formerly used to raise money throughout the year, and through an Every Member Canvass, finance all expenses, demands, missionary projects, etc., entirely through subscription.

During Mr. McCain's pastorate the work among the young people was very much emphasized. The basement was made over into a recreation center for them. Special emphasis was placed on sending young people to conferences. In 1929 Mr. Ralph Krouse, a student at Drew Theological Seminary, became director of young peoples' work. Under his guidance a group of teen age young people known as the Senior Hour held regular Sunday evening meetings in the Recreation Hall in addition to other week-day activities. This group continued for many years and offered much to the church in the way of service and spiritual fellowship.

Mr. McCain's interest in the larger outreach of the church was evidenced by his faithful work on the committees of Presbytery.

Toward the end of his ministry our beloved pastor began to fail in health, but did not lessen his activities nor spare himself in any way. His deep concern for the lives of our young men in service, even more grievously brought to him through the tragic death of his own son, drove him to participate in the work of religious counseling among young men in service. His ministry on earth continued for only a short time after his return, and was brought to a close when, in 1945, he was called to his heavenly rest.

The loss of our pastor, although we were prepared for it by his illness, was a great blow to all. Mr. McCain had lived and labored among us for twenty-seven years. His sincerity and uprightness, his earnestness and piety were outstanding. His children were born here; his family was our family; we wept with them at the loss of a gallant son; we were happy with them at the marriage of a loved daughter. We grieved with them during his illness and at his death, but our grief was tempered with the knowledge that his suffering was over, and that after his years of faithful service he had entered into the joy of his Lord.

During part of Mr. McCain's illness and following his death, when we were for a time without a pastor, we were ably served by the Reverend Eldred Kuizenga of Rockaway who had been one of Mr. McCain's friends.

In 1945 the Reverend John C. Castle, a former United States Navy Chaplain, was called and served as our pastor for two and one half years, when he left us to go to Homestead, Pennsylvania.

During this period the manse was redecorated, the kitchen was modernized, the interior of the church was painted white, and the chapel was redecorated.

A Tower Amplifying System, given by Mrs. Robert Moffett, Mrs. Carl Russell and Mr. Thomas Capstick, Jr., in memory of their mother was installed.

For some time a mortgage had existed on the church property. With tremendous energy Mr. Castle set to work to rid us of this encumbrance, and before he left we all had the satisfaction of seeing the mortgage burned.

Two organizations were formed in Mr. Castle's time. One, the Pyads, was a group of young adults from about eighteen to twenty-three years of age, who gave much time and leadership to the activities of the church. The other was a Bible Class under the leadership of Mrs. Joseph Conn. With one or two interruptions this group still exists as the Women's Bible Class, meeting on Sunday mornings at Mrs. Conn's home. Crossroads, an adult publication of the Presbyterian Board of Christian Education, is used as the basis for study, discussion and spiritual development.

The Reverend H. Lewis Cutler followed Mr. Castle in the fall of 1947. Our steadily growing Church School by now was in need of larger quarters; our kitchen in Recreation Hall was outmoded; our Mills organ, installed in 1858, was wearing out. A committee was formed to investigate and advise, and a building program, consisting of three steps, was formulated.

Step 1 consisted of buying a new manse for the pastor, and remodeling the former manse to be used for part of the Church School.

Step 2 provided for the remodeling of both the Chapel and Recreation Hall, with a view to having a satisfactory place for entertainment and programs, providing our pastor with a study, and improving Church School facilities.

Step 3 provided for the redecoration of the interior of the church, and the rebuilding of our organ.

These steps were accomplished as planned, the first two during Dr. Cutler's pastorate. The house on Cornelia Street, owned by Mr. Russell Conn, was bought and our pastor and his family established there. The former manse was converted into a Church School building. A covered way was constructed leading from this building to both the sanctuary and Recreation Hall.

Next the kitchen was torn out from Recreation Hall, and a pastor's study with its own entrance was made. The remaining space was made more attractive and practical for Church School use.

The Chapel was now remodeled for the use of group gatherings, dinners, dramatics, etc., and became rechristened Fellowship Hall. The stage was redesigned and raised, the work being done by men of the church. A convenient and commodious kitchen and a kitchenette for serving light refreshments to small groups were built. The interior of the building was redecorated.

The Women's Guild, the Margie Cochran Chapter and the Young Women's Bible Class were merged into one organization called the Women's Association. The members thereof were divided into circles, some meeting afternoons and others in the evenings to suit everyone's convenience, the entire Association meeting once a month in the evening. Through the efforts of the Women's Association, a new curtain and cyclorama were purchased for the stage in Fellowship Hall.

During Dr. Cutler's pastorate, a dramatic group was formed and plays and sketches were produced.

Under the sponsorship of the church a refugee couple from Germany and Hungary was brought here, given living quarters, and otherwise assisted in establishing a home.

A club, consisting of couples whose combined ages totaled not more than seventy-five years, was formed and called the Seventy-Five Club.

Early in 1954, Dr. Cutler received a call from the Congregational Church in Biddeford, Maine, near their summer home to which they planned some day to retire. During the time they had been with us the Cutler family had become very dear to us, and deep was the regret when we knew we were to lose them. However, the circumstances of his leaving seemed so fortuitous for him, and so clearly God's will for him, that we could only rejoice in his good fortune and wish him Godspeed. We hear from him often and we feel ourselves fortunate not only to have had him as a pastor, but to have his son settle among us with his growing family.

For a few months after Dr. Cutler's departure a committee of the Session took the responsibility of attending to ministerial duties. This committee functioned with the greatest efficiency, and the affairs of the church proceeded smoothly until our pulpit was filled by our present pastor, the Reverend Robert A. Reighart, in the fall of 1954.

These last few years have been busy ones.

An active Outreach Committee has spread spiritual fellowship through a Membership Visitation Program.

Church Retreats have been held for the officers of the church, who have profited by planning and working together.

Delegates from our church have visited Stony Point to acquaint themselves with the present missionary situation.

Through the interest of many delegates to the Eastern Area Conference of Presbyterian Men, our men have become a chartered organization. Our young people are organized into Intermediate and Senior Westminster Fellowship groups.

The families of the church have experienced devotional and study programs, as well as fellowship, through our annual Lenten suppers.

To insure the success of the building program, the Welles Organization conducted a campaign to raise the money and the pledges were made on a three-year basis.

Our growing membership has made necessary the services of an office secretary and a student assistant minister.

During the past year friends and members of our church have had the privilege of choosing the more convenient of two periods of Sunday morning worship, half past eight or eleven o'clock, enabling all members of the family to attend. More opportunities have been given during the year to participate in the sacrament of communion.

A new manse, convenient to the church, was completed in May, 1955, on the former John Hill property.

The building program planned and begun during Dr. Cutler's pastorate has been completed. The changes in the sanctuary were decided upon after reverent and prayerful deliberation, with the result that, upon entering the church (now redecorated, recarpeted and recushioned), the spectator has a completely unobstructed view of the memorial window. The long, low communion table is beneath it, flanked by two tables with their floral offerings. The pulpit has been placed on the left with a lectern on the right; the members of the choir are seated on either side of the chancel, facing each other. The memorial organ is not seen. Nothing distracts us as we listen to the lovely notes. The renovation has not been confined to the interior of the church. At night our lighted steeple draws our eyes and raises our thoughts upward.

The foregoing is a brief history of the First Presbyterian Church at Boonton from its beginnings even before its organization in the year 1832 to the present day. We may be proud indeed as we review its steady progress.

We have a right to be proud not only of our present prosperous condition, but also of that long list of devoted men and women (would that time and space permitted us to record them all), who helped to make it possible.

But as we hear the deep tones of our bell summoning us to worship and gather in our newly decorated church; as we look up to the beautiful memorial window and listen to the lovely tones of the memorial organ; as we enjoy our convenient social hall and well-equipped Church School rooms, let us remember that all these things are but a means of glorifying God, and let us listen to the closing words of Dr. Richmond's sermon—words as true today as they were fifty years ago.

"Beginning a new era, let us look up to the hills where God is. Let us go up into the sacred mount where God dwells and then in everything that concerns this church, let us see to it that we make all things according to the pattern shown us in the mount. We are not at all anxious to model our church, in preaching or in worship, or in anything else after the pattern that is shown us as the fashion of the times. But we **are** most anxious to conform ourselves to that pattern of the Christian church which was shown us by our Saviour Jesus Christ and His inspired Apostles.

"Our church in all of its organizations and work must be true to the character impressed upon it in the beginning, when our Saviour said, 'Go ye into all the world and preach the gospel to every creature, and Lo, I am with you even unto the end of the world.' We are a church, not a club. Our work is spiritual, not social. We are here for the purpose of saving men, and everything must tend toward bringing them into loving relation to their Heavenly Father and thus in loving relation to one another. We are here as an army composed of strong men who will stand resolutely against sin no matter where it may be found—in society, or state or marketplace. We must be loyal to our King Jesus Christ, and willingly endure the censure of a world given up to luxury and selfish pleasures, esteeming it an honor to be called not only to believe on Him, but also to suffer for His sake. We must be loyal to our church, making that stand first in its demand upon our time, our services, and our means. **It** must occupy the central place in our life and its services and its demands come before all else. The future of our church ought to be better than its past. If we fail to advance, we go backward. The advance of the church depends upon the character of the individuals in the church, and I long to have each of you living that consistent and consecrated life which comes from complete submission to Christ. If you will all covet and pray for the life **in** Christ and the life **with** Christ and the life **for** Christ, we may be sure that when the future historian writes of this period of our church's history, he will have a record that will far surpass all that has been done in the years which we celebrate to-day."

III. ORGANIZATIONS

HISTORY OF THE CHURCH SCHOOL

At our fiftieth anniversary, held in the year 1882, the Hon. John Hill in an address said:

"The Sunday School of the Presbyterian church was organized in May, 1831, with Mr. Woodhull as superintendent, and nearly 100 scholars, with a large number of adults, some of whom learned to read in the Sunday School. The school was organized in the dwelling house that used to stand on Plane Street, opposite the present office of the Boonton Iron Company, used during the week as a school building. At the time there were only six dwelling houses in the place, some of the workmen boarding in farm houses near by. The place was covered with woods, rough and stony. Soon a school building was erected, and then the Sunday School was held there. Much interest was manifested in the school, so much so that a Presbyterian Church was organized from the school, and in 1832 the church building was erected. A large portion of it was paid by the Iron Company.

* * * * *

"The President of the Iron Company and the Agent were in full sympathy with the work. Printed rules of the company required: First, A due observance of the Sabbath by all persons in their employ; Second, That all persons in their employ would be expected to attend divine worship on the Sabbath; and, Third, The children of the families employed by the company would be expected to attend the Sunday School."

On the wall at the left as one enters our present Church School building is a tablet with the names of the seven superintendents who, during the first one hundred years of the existence of our Church school, "by their consecrated lives and devotion to the service of God" laid the foundations on which we are still building. Those who erected the tablet on the wall of what was then known as the Chapel and is now known as Fellowship Hall, did so with the understanding that it was always to be kept in whatever building might be known as the Sunday school building.

The first name on that plaque is that of Mr. James H. Woodhull, who also served as one of the three original Elders. He had been born in Chester, New Jersey, but came to Boonton from Newark, New Jersey, where he had been a merchant and insurance man. After serving as superintendent of one of the departments of the Iron Works in Boonton, he returned to Newark.

Mr. George W. Esten followed Mr. Woodhull and of him the story is told that when one of the men in authority in the Iron Works went to New York to hire a carpenter, he was told to find a man who could also serve as superintendent of the Sunday school. In that twofold capacity, then, Mr. Esten came to Boonton.

Mr. William S. Cook, concerning whom our knowledge is meager, led the school until the coming of the Reverend Daniel E. Megie.

For ten years Mr. Megie served in the double roll of superintendent and pastor until the Honorable John Hill shouldered the former responsibilities.

How seriously Mr. Hill took those responsibilities may be judged by the fact that while he was in Congress, he frequently made the trip from Washington to Boonton for the weekend that he might be with his class of young men and his beloved Sunday school on Sunday morning. And the trip was not the easy one it is today!

Following Mr. Hill's death in 1884, Mr. Harry Jenkins assumed responsibility for the school and served faithfully and well until 1906. During his superintendency there were initiated two practices with far-reaching consequences. On the first Sunday in January, 1902, Dr. Richmond preached on the verse that was to be our Year Text. Each succeeding year that he was with us, he did the same, and every Sunday, in the school, we recited the texts for the current year and all preceding years. Many in the Church today are still grateful for that early training!

In 1905 Mrs. William R. Prall assumed the leadership of the first of several Teacher Training Classes conducted for a number of years. Mrs. Prall was a consecrated, inspiring Bible student and to learn under her guidance was a privilege.

In 1906, Mr. James C. Carter, who had been a member of the school since 1872, became superintendent. Naturally fond of people, Mr. Carter felt a strong personal interest in pupils and teachers alike and was always ready with understanding counsel for those who came to him with their problems. During World War I he made sure that the school sent a Pocket Testament to every man who had ever been a member of our school. To these "boys" he wrote many letters and their replies were among his most cherished possessions. But perhaps he is best remembered for his faithful calling, usually on Sunday afternoon, on folks who were newly come to town or were shut in or ill or "just needed

a call." Many still testify to the courage and strength brought to them by a friendly visit from Mr. Carter. It seems fitting that his last attendance at any meeting was at the Children's Day services in 1930, when, though ill, he insisted that he could "not disappoint the children"—and was with them.

Following Mr. Carter's death, his beloved friend and close associate, Mr. Frederick R. Rubsamen, who had for several years been teacher of the B. B. Class, succeeded to the superintendency. Peculiarly fitted for dealing with young people, Mr. Rubsamen brought to his office a vision and consecration that made his departure from Boonton a great loss to the school.

Closely associated with these superintendents and aiding them with his deep love for music and ability in imparting that love to others was Mr. William R. Prall, our chorister for forty-five years. Affectionately many of us can still remember Mr. Prall as he led the singing every Sunday, and vigorously trained young and old, singers and non-singers alike, for the special music at Christmas, Easter and Children's Day.

Mr. Harold Estler, Mr. Merrill B. Davis, Mr. Walter A. Peterson, Mr. Stetson D. Richmond and Mr. Walter Harvey followed Mr. Rubsamen in fairly rapid succession.

In 1947 three delegates from our school attended the Sunday School Convention in Des Moines, Iowa.

For some years our Presbyterian Board of Christian Education in Philadelphia had been bending every effort to the preparation of a new curriculum—THE CHRISTIAN FAITH AND LIFE PROGRAM—A PROGRAM FOR CHURCH AND HOME. Since the publication of these materials in the fall of 1948, our Church has been using them enthusiastically.

Mr. Harvey's departure from Boonton again left the school without a superintendent but the position was soon filled by Mr. Howard Borgstrom and he in turn was followed by Mr. Kirby Hummel, our present efficient superintendent.

The increase in the numbers of both staff and pupils has been very encouraging but it has also created problems in accommodating our enrollment, even with the enlarged facilities resulting from our building program. The two adult Bible classes are meeting on Sunday mornings in private homes.

Since the time of Mr. Harvey, our Church has been represented at Summer Leadership Training Schools by those interested in the Church School and in music.

The six-week evening courses, sponsored by the Morris County Council of Christian Education in Morristown in the fall, have seen many of our teachers enrolled.

Our young people with their training in Westminster Intermediate and Senior Fellowships as well as in the Church School have in increasing numbers been attending the summer conferences for the various age groups.

Our school has seen many changes since the days when James Woodhull gathered his pupils around him in one small room of one small house. No longer are children promoted from the "Infant Class" to the "Big Room;" the school has long been departmentalized with small classes within each department. No longer do we talk of the **Sunday** school, which we so often associate with one day of the week, but of the **Church** school where we learn how to think and act **every** day of the week. But whatever the physical equipment, whatever the nomenclature we use, the purpose of our school has remained the same throughout its one hundred and twenty-five years—to lead its members to Him who is the Way, the Truth and the Life.

THE HOME DEPARTMENT

During Mr. Wolverton's pastorate and under his guidance and cooperation, the Home Department, a vital part of our Sunday School, was organized in 1900 by Mr. Walter Irving, who became its first superintendent. In the following year this became the largest Home Department in the State, with a corps of eight visitors, one for each of eight districts.

When Mr. Irving moved to Westfield in 1904, Mr. Pierson W. Smith undertook the work and was followed shortly by Miss Elizabeth Trimble, who continued as superintendent until shortly before her death. Mrs. Chester Gordon is now its able superintendent.

It is impossible to think of the Home Department without thinking of Miss Elizabeth Trimble. She was an inspiration to all whose lives were privileged to touch hers. She made her home in the family of her sister, Mrs. Fred Gordon, and was part of that lovely Christian home until her death in May, 1955, at the age of ninety-four.

Besides her faithful service as Sunday School teacher for fifty years in the Boonton School and thirty-five years in the Taylortown School, she was county superintendent of the Home Department for eleven years and superintendent of the Boonton Home Department for over forty years. Her Christian influence,

reaching out through the lives of the members of the Home Department to those whom they contacted, will never be forgotten, and of all her days her last were the most beautiful. When over ninety years old, she helped to prepare the Communion Service.

TAYLORTOWN SCHOOL

The Taylortown Sunday School was begun in 1872 under the leadership of Miss Cutler and Miss Mary B. Jenkins, and in 1898 the Taylortown Chapel was built. The original chapel was destroyed by a forest fire in 1923, and later rebuilt in 1924.

Those devoted men and women who attended their own church and Sunday School on Sunday morning and then willingly and gladly took what was then considered a long ride over a difficult road to serve further in the afternoon deserve special mention.

The recorded names of superintendents is as follows:

1871-1872—Miss M. B. Jenkins, Miss Cutler, Mrs. A. L. Dennis

1876-1878—Mr. Henry S. Staats

1878-1879—Hon. Joshua S. Salmon

1879-1887—Elder John Carson

1887-1895—Mr. James C. Carter

1895-1903—Mr. O. F. G. Megie

1903-1907—Mr. N. S. Kitchell

Faithful teachers were:

Miss Mary Coe

Mrs. John Carson

Miss Lillie Vincent

Miss Elizabeth Trimble

Miss Mary DeCamp

We do not have a record of those who served after Mr. Kitchell, except as they are recalled by memory. Among them were Frederick K. Davidson, Merrill B. Davis, Lawrence Dehn, Link Lotter, Raymond Whitehead, Aaron VanZile, and Edward W. North (fondly remembered by many of us as Santa Claus at Christmastime). Among the ladies who served were Mrs. H. C. Bleecker, and Mrs. C. O. Cooper.

Elder Harold Estler was the last superintendent of Taylortown Sunday School. He served within our memory for nearly ten years, and was present almost every Sunday.

Among our fond remembrances of institutions of the past are the home cooked suppers prepared and served by Taylortown women.

Before the widespread use of cars and the consequent building of roads for their use, the Taylortown Chapel filled a vital need for those isolated in that section, and while increased transporta-

tion facilities render it no longer necessary, its mission in the past will never be forgotten.

THE B. B. CLASS

The recorded history of the B. B. Class begins as early as 1913, when a Sunday School Class of boys, formerly under the leadership of Mrs. P. W. Smith, continued to meet as an organization, finding leadership with Mr. Fred Davidson.

Study classes, music, dramatics, Bible study, baseball, banquets, lectures and entertainments were some of the activities and programs which helped to develop the true Christian spirit of fellowship in the B. B. Class.

From 1913 to 1922, leaders for the group were also found in the persons of Mr. Merrill Davis, Mr. W. J. Lockwood, and Mr. Frederick Rubsamen.

The activities of this group came to include the supervision of boys' work in Taylortown, and participation in the Y.M.C.A. Older Boys' Conference, held in Boonton at that time.

In the late 1920's, Mr. William Meyer became leader of the class and later on Mr. Fred Davidson became joint leader with him.

The Sunday morning Bible hour continued, and members of the class continued to serve the church in many ways. Some began to take the responsibility of serving on the official boards of the church—the class took charge of one church service during the summer—and, through their interest and "physical stamina," completely remodeled the church kitchen in Recreation Hall.

The spirit of Christian fellowship continued to prevail through the years and only because the manpower of our country was called into service, either in active military participation or "at home" in the war effort, did the organization become inactive.

THE YOUNG WOMEN'S BIBLE CLASS

The recorded history of the Young Women's Bible Class begins in the late 1920's, under the leadership of Miss Emily Gordon, who was studying for a master's degree in Christian education work in New York at that time.

Young women, graduating from the Senior Department of the Sunday School, entered the Sunday morning Bible Class.

The spiritual fellowship and the opportunity for learning Christian principles and their relationship to daily living were an inspiration to these young women to continue as a group; and when their leader married the Reverend J. Russell Chandler and the young couple sailed to China, they looked for some else to assume the leadership.

Mrs. Carl Breitzke then met with the Class for the study hour on Sunday morning, and encouraged social fellowship during leisure hours.

About 1929, Mrs. Gladys Christin became leader of the Class. The members, now young women about to take their places as wives and parents in the new homes they were soon to establish, came to assume more of the responsibilities of adult Church membership.

The Class became responsible for one church service during the summer, participated in the "affairs of the kitchen" whenever needed, and assumed leadership in many of the devotional programs of the church.

In the early 1940's, when Mrs. Christin found it no longer possible to serve as leader of the Class, Mrs. G. L. McCain met with them, so that they could continue their search for guidance in their daily living, and share the devotional experiences loved by all.

A few years later, Mrs. Joseph Conn became the leader of the Bible study, and the members eagerly awaited the colorful, instructive sessions which made the times and places of Bible history very real to them.

It was in the spirit of knowing the joy of furthering the work and influence of the women of the church that the Class combined with the other women's organizations in the late 1940's.

COMBINED HISTORY OF THE YOUNG WOMEN'S BIBLE CLASS AND THE B. B. CLASS

The history of the two groups shows the similarity of purpose and program in the lives of these young women and young men.

During a period of time, the two classes met jointly for Bible study on Sunday evenings. Many social activities and service projects were shared by both groups.

These social and spiritual programs within the church established a foundation upon which many sought to build their future lives. Many of our church leaders today were once members of these classes. There were marriages within the group, and new members were added through other marriages. Now they are no longer couples, but families, working together within the church.

All have been enriched through the privilege of participating in these relationships under the guidance and leadership of all who have served and led the way, through Jesus Christ and to the glory of God.

IV. PERSONALITIES of the 19th CENTURY

The following names are part of our earlier precious heritage. That they may continue always to inspire posterity, these paragraphs are incorporated in our history.

THE REVEREND JOHN FORD.

The Reverend John Ford, pastor of Parsippany Presbyterian Church, guided the founders of the First Presbyterian Church of Boonton. Born at Monroe, N. J., in 1787, apprenticed to a tanner and currier, his thirst for knowledge, his religious nature, and a kind and generous employer, Mr. Mills, enabled him to enter the senior class at Princeton College without previous formal education, graduating the following year, 1812. From then until the time of his resignation as pastor of Parsippany Presbyterian Church at seventy years of age, his life was one of almost unbelievable activity and accomplishment. He had charge of Bloomfield Academy, studied theology and Hebrew, and was called to the pulpit while totally inexperienced. Among his accomplishments were the preparation of a Catechism and a gift for preaching extemporaneously on any text. He was sole instructor of a school authorized by New York and New Jersey synods to benefit the negro, was a noted linguist and used the Greek and Hebrew Bible during his entire life.

THE HONORABLE JOHN HILL.

Prominent among the members of the First Presbyterian Church of Boonton was the Honorable John Hill. He was born in Catskill, New York in 1821, and came to Boonton at the age of twenty-one to engage in business. He immediately joined the church, became an elder within a month, and took the superintendency of the Sunday School, "which he retained with ardent attachment and zeal until he died." During the eight years he spent in Washington as a member of the Legislature, Speaker of the House, and Congressman, he was able to continue this office through the assistance of Mr. Enoch Hammond. Following Mr. Hill's death in 1884, the Reverend Thomas Carter presented these resolutions to the Morris County Sunday School Convention:

"John Hill, removing to Boonton in 1844, at once connected himself with the Presbyterian Church and Sunday School. For fifty years he was a Sunday School worker in Morris County. During that time he has taken active part in township, county, state, national and international Sunday School work. Prominent in the political world, his name was ever associated with what

was pure and good, for his voice and influence were always under the guidance of a Christian conscience."

The monument erected at his grave in the Boonton Cemetery is a joint memorial from ninety-four Sunday Schools in the County.

THE REVEREND DANIEL E. MEGIE.

(From Dr. Richmond's Sermon.)

"Mr. Megie was a faithful pastor, as is shown in part by Session records and also by the memory of him which lingers in the minds of those who knew him. Stern and uncompromising in rebuking iniquity, yet gentle and kind to the penitent. Preaching a plain and simple gospel and declaring in clear manner both the justice and the goodness of God. His memory and his influence still remain with us a rich heritage."

THE REVEREND THOMAS CARTER.

(From Dr. Richmond's Sermon.)

"This good and much loved man closed his ministry with his death on November 3rd, 1894. A great wave of grief swept over this church when it was announced that their beloved pastor had gone to his reward, 'and they wept sore, sorrowing most of all for the word that they would see his face no more' for the mere look of his face was a benediction. What can I say of him which will at all equal the estimate which you place upon his character and work? His influence still remains among us, 'a good man, full of the Holy Ghost and of faith'—this was the text selected for his funeral service and no more appropriate description could be given than is contained in those few words."

MISS ADA SMITH.

The annals of the First Presbyterian Church of Boonton would not be complete without mention of Miss Ada Smith. She was born in England, came to this country with the family of a Dr. King, and after some years became a member of the family of Mr. H. C. Jenkins. She had given her life to Christ at the London Tabernacle under Spurgeon's preaching, and from then unto the day of her death her allegiance never faltered. She literally gave all her resources of time, money and personality to the Master's work, teaching the Infant Class in the Sunday School for nineteen years, organizing the first Junior Christian Endeavor Society in the state, which grew from five to over one hundred members, and constantly discovering ill or needy persons to whom she could minister. At the time of her funeral the church she had served so faithfully was crowded with those who had known and loved her. It was truly said of her "her place can never be filled."

V. MISSIONARY INTEREST

FROM "HISTORY OF THE SUNDAY SCHOOL OF THE
BOONTON PRESBYTERIAN CHURCH, 1831-1931,"

BY MISS MARION PRALL

"The fruit of Sunday School teaching is often 'The substance of things hoped for' and too often 'not seen,' so it is with joy that we note workers in the vineyards who have been members of our Sunday School, whose ideals and religious devotion have there been inspired and fostered, and who have gone forth to accomplish worthwhile things in the Master's service. Of this number Dr. William S. Dodd went to Turkey to spend about forty years in healing and preaching. His sister, Dr. Isabel F. Dodd, taught over forty-five years in Constantinople, influencing the young life of this exploited and struggling country, witnessing the years it evolved from a despotic empire to a new republic. Margie Jenkins Cochran gave her life in service for China, as her tireless labors there and her faithful nursing of her husband, who had contracted oriental sprue, undermined her health so that an illness proved fatal. Her sister, Jeannie Jenkins Clemons, also gave of herself to the Chinese people during the years that she and her husband were connected with Nanking University. The troublous times when the Nationalist forces with their Bolshevik allies captured Nanking brought harrowing experiences to them before they were able to leave for home. Dr. Robert W. Carter and the Reverend Thomas F. Carter, Ph.D., sons of Reverend Thomas Carter, gave cheerful service on the foreign field. Dr. Robert W. Carter, a medical missionary in the Philippines, died of sprue after intensive work in the Islands during the World War. The Reverend Thomas F. Carter, engaged in evangelical and educational work in China for eighteen years, died after returning to this country while engaged as Acting Head of the Chinese Department of Columbia University.

"Our last ambassador to the fields ready for harvest was Mrs. Emily Gordon Chandler. After serving a number of years on the Board of Christian Education, she and her husband went to China during the trying years of the reconstruction period as China struggles toward nationalism. They were disappointed to have to return toward the end of their second year because of the ill health of Mr. Chandler. It is their hope that they will be able to return and continue their services at some future date."

*This hope was never fulfilled, but Dr. and Mrs. Chandler have continued to serve their Master in pastorates in this country, and are presently located in Littleton, Colorado.

"Our contribution of workers to the Home Field were Mrs. Frances English Hunt and Miss Elizabeth Brown. Frances English was connected with the Chinese Mission on Mott Street as kindergartner for about two years, later marrying Mr. James Torey Hunt, Secretary of the Bowery Mission. Her life of unselfish devotion was cut short by an early death. Miss Elizabeth Brown gave thirteen years of her life in the mountains of Tennessee as a community worker. Most successful in her work of helping those people to help themselves, she only returned to her home when illness made it impossible to continue to serve."

To this report by Miss Prall we add the names of Dexter N. Lutz in Korea and Roger Davis in Arizona. Their partial support and that of Mrs. Jeannie Jenkins Clemons in China was undertaken during Mr. McCain's pastorate. When Mrs. Clemons resigned from the Board, her support was transferred to Miss Anne Cochran.

The Reverend Otto DeCamp, who is now an active worker in Korea, was with us for a time when his family was home on furlough.

Recently, during Mr. Reighart's pastorate, we have undertaken partial support of two missionaries. Miss Elsie Klingman of Santa Fe is the missionary in our own country in whom we take particular interest, and Miss Susan Moore, working in Miraj, India, is our missionary in the foreign field.

VI. IMPORTANT "FIRSTS"

The following are excerpts from Dr. Richmond's sermon:

THE FIRST COMMUNION—July 1st, 1832.

"I have been told that the first communion service was celebrated beneath a great oak tree that stood on the site of this present church. Imagine the scene on that calm July morning seventy-five years ago, the leafy canopy of green overhead, supported by the great branches of oak which seemed as though stretched out in benediction, the golden sunlight glinting through and falling in tongues of gold upon the heads of the worshippers. Off toward the south and east, glimpses of the Orange Mountains, and above them the white clouds floating in the blue. And amidst these surroundings the little group of devout Christians seated around the simple table, covered with a clean white cloth, and upon which were spread the emblems of our Redeemer's dying love. I think of that Bethsaida scene where, moved with compassion, our Saviour broke the bread and fed the hungering multitude. Who can doubt but the Blessed Master was present on that July morning, and in that first communion service repeated again the miracle of Galilee?

"I love to think of that as being the beginning of this church, and that it was a token of the blessing that shall follow her all the days."

THE FIRST REVIVAL—May, 1842.

"A historical note in the session book in Mr. Conkling's handwriting says: 'The accession of twenty-seven persons to the church on the first Sabbath of May by confession was the fruit of a glorious outpouring of the Spirit on the church. The work commenced in the ordinary ministrations of the Word about the last of January and continued with great power during the months of February and March. * * * The entire appearance has been characterized by order and stillness. Of the number added seventeen were married persons.

"One of our old residents, who was then a little girl of seven, tells me how her mother would prepare the house for the evening cottage meetings when the men would come in from the works greedy for a half hour of prayer and with happy hearts and singing hymns go back again to their work. This revival was

only the first of many which followed at intervals during the following years. This church has never been without these witnesses of acceptance with God."

BEGINNING OF MISSION WORK—1846.

"The church also began in 1846 to give regularly for the mission work of the church and continued doing so from that time to the present. In 1850 the record reads:

Foreign Mission	\$115.87
Home Mission	103.43
Bible Society	43.00
Tract Society	36.00
Sunday School	25.00
Bethel	26.00

An excellent report for the church at that time.

"The horizon of the church was enlarging. She realized her duty to give the gospel to others in heathen lands."

FIRST OFFICIAL APPEARANCE OF WOMEN IN BUSINESS AND SOCIAL AFFAIRS—July, 1852.

"Among the records of the Church is a paper written in a flowing feminine hand which is worthy of being quoted in its entirety.

"'At a meeting of the Ladies of Boonton held at the home of Mrs. E. K. Sargent Tuesday afternoon, July 23, 1852, to form a Sewing Society for charitable and benevolent purposes the following resolutions were passed:

"'1st, That this Society shall be called the Sewing Circle of the First Presbyterian Church;

"'2nd, That the first object of this Society shall be to raise a fund to enclose the grave yard with a suitable fence either of Mason work or an Iron railing;

"'3rd, This Society shall have a President, Vice-President, Secretary, Treasurer, 2 Directors and 4 Managers;

"'4th, It shall be the duty of the Directors to purchase such articles as may be required for the Society;

"'5th, It shall be the duty of the Manager to cut out and superintend the work.

“The following Ladies were chosen officers:

Mrs. D. E. Megie.....	President
Mrs. Mary Cook.....	Vice-President
Mrs. N. T. Jennings.....	Treasurer
Mrs. W. G. Lathrop.....	Secretary
Mrs. E. K. Sargent.....	1st Director
Mrs. James Holmes.....	2nd Director

MANAGERS

Miss Julia Esten

Mrs. George Jenkins

Mrs. John L. Kanouse

Mrs. E. Briggs.’”

YOUNG PEOPLE'S SOCIETY OF CHRISTIAN ENDEAVOR—1886.

It was during Mr. Carter's pastorate that the Y.P.S.C.E. was formed. Dr. Richmond says: “Mr. Carter was in glad sympathy with this bank of young people and gave encouragement to everything that made for its progress. He had a young heart and always entered heartily into the feelings of the young in his church. It was very prosperous from the beginning. Halsey Hammond as president threw into it all the enthusiasm of his young life, and it became one of the most efficient agencies in the church and a great help to the pastor.”

JUNIOR SOCIETY OF CHRISTIAN ENDEAVOR—1889.

The Junior Society of Christian Endeavor was organized by Miss Ada Smith on April 7th, 1889. It had the distinction of being the first such Society to be organized in this state, and it grew from a membership of five to one hundred.

FIRST WOMAN ELDER—1934.

In 1934, Mrs. Harold Stein, then Mrs. Gladys Christin, was elected our first woman elder. She succeeded her father, Mr. Frank Hammond, who had been recently deceased.

VII. SOME TREASURED POSSESSIONS

THE BELL—1858.

In front of the church building is mounted the first bell of the First Presbyterian Church. It was cast in Sheffield, England, in 1858, and hung in 1859. During its joyous ringing celebrating a victory in World War I, during Mr. McCain's pastorate, it was cracked and was later mounted as a memorial to service men connected with our Sunday School.

In 1924 a new bell, which now calls us to devotions, was presented by Mrs. Thomas Capstick in memory of her husband.

THE ORGAN—1885.

In 1885 our Mills organ, parts of which are still in use today, was installed. A large part of the expense was borne by the Sunday School and the Christian Endeavor Society. This organ served well from the days when one of the boys of the Church "pumped the organ" until long after an electric motor had been installed. But service for seventy years had worn some of its parts irreparably and in 1956 a long-felt need for a new organ was met. Upon receipt of a substantial gift to the organ fund by Mrs. McCain and her daughters, the Session took action to designate the new organ as The Reverend G. Leonard McCain Memorial Organ. Subsequent contributions by his many friends enabled the Building Committee to proceed with their plans, and the service of dedication took place on December 2, 1956, with the following notation appearing on the program:—"It is truly fitting that the memory of this pastor, who so long loved and served the people of this Church, should continue to speak to them through the music he considered so vital a part of the worship of the God he loved and preached."

THE TABLET—1882.

At the fiftieth anniversary of the founding of this church, a stone tablet was placed in the vestibule, bearing the inscription, "Hitherto hath the Lord helped us." This tablet was removed temporarily in the process of remodeling, but will be replaced.

THE MEMORIAL WINDOW—1885.

The beautiful window in the pulpit recess is a fitting memorial to two beloved pastors, Reverend Daniel E. Megie and Reverend Thomas Carter, whose combined pastorates covered a period of

fifty years, from 1844-1894. Indeed, for a period of eight years, from 1872 to 1880, the church had two pastors.

The window is a copy of the famous painting by Plockhorst, "The Walk to Emmaus," which depicts two disciples, after the crucifixion, walking with One whom they thought a stranger, but who was in reality their risen Lord. Beneath the picture are the words,

"Rev. D. E. Megie 1844 to 1872. Rev. Thomas Carter 1872-1894.

"He expounded unto them in all the scriptures the things concerning himself."

The Jerseyman, August 9, 1895, says:

"No more appropriate subject than the 'Walk to Emmaus' could have been chosen to commemorate the lives of the men who before that congregation had walked with God. Their walk and conversation had been known of all men in Boonton. They are not, for God took them."

THE CHIMES AND VOX HUMANA—1924.

In 1924, Miss Ada Simon presented to the church a vox humana and a set of chimes. Although the chimes are no longer in use, the vox humana still adds great beauty to our services.

The chimes which we now hear were presented by Mrs. Merrill B. Davis in 1956 in memory of her husband. Elder Davis was deeply appreciative of beautiful music. The chimes are a fitting tribute.

THE LIGHTED STEEPLE—1956.

From every part of Boonton and beyond, our steeple has always been visible during the day, lifting our thoughts up to the hills. Now, lighted at night, it has become not only a landmark, but a shining beacon, pointing the way upward and lifting our thoughts to the promises that are eternal.

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